1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

is planted in September, when the first rains come, and manioc shortly after. There is little cultivation beyond weeding. The basic crop is manioc, both the sweet and bitter varieties being cultivated, with maize next in importance. Four varieties each of sweet and bitter manioc and 10 varieties of maize are cultivated. Other crops are: Five varieties of potatoes, two varieties of cara, four varieties of watermelon, three varieties of squash, four varieties of beans, and ten varieties of bananas, as well as peanuts, urucú, tobacco, cotton, calabashes, sugarcane, yams, peppers, pineapples, and papayas. Men do all the work with a little assistance in harvesting and weeding from older women. The *Javahé* are more industrious farmers than the other *Carajá*, cultivating extensive plantations.

Collecting.—A large number of vegetable products are gathered for use as food, medicine, and raw material for manufacture, but only a few are of great importance. The babassu and the buritĺ palms, used for food and textile materials, are among the most valuable. The taquara reed is sought after for arrows. Turtle eggs are a significant item of food during the dry season. Honey is indispensable for feasting.

Hunting.—Although the *Carajá* are passionate hunters, very few of the animals available in the region are eaten. Only the peccary is really sought and constitutes a sizable item in the larder. The other animals that are eaten—the cutia, coati, woodsdeer, monkey, iguana, and a few birds, such as the mutum, jao, and jacu—are killed when encountered but are not eaten by everyone. Peccaries are hunted in a communal drive, the most favorable time being shortly after the beginning of the rainy season when large droves are trapped on islands.

The chief purpose of hunting is to get feathers, and the most desirable birds are the various parrots, herons, the male stork, and the flamingo. The nesting of valuable birds is carefully watched, and the young are stolen and tamed. Feathers stored in small baskets almost constitute a currency, because they are readily negotiable at all times and maintain a stable value.

The principal weapons are the bow and club. The bow, made of a variety of woods but with a preference for juari when available, is round in cross section and about 6 feet (2 m.) long. The arrow is preferably of taquara reed and variously tipped with wood, animal bone, or fish bone. Clubs are beautifully fashioned of heavy hardwood, decorated with delicate carving, and are swung and thrown with equal skill. The lance is now used only for ceremonial purposes.

Fishing.—Fish is the most important food supply. Trapping and drugging fish with timbo is a communal affair; individuals fish with the bow and arrow. There is occasional night fishing, with spearing by torchlight. The pirarucu is killed by harpoon. The hook and line is little used, and apparently was borrowed recently from the Neo-Brazilians.

Food preparation.—Manioc is peeled, grated, squeezed out by hand, and cooked into a soup. When the soup cools, it is masticated for a few

/7 cont./

36 [648] Their northernmost settlement near S. Maria was attacked and completely destroyed in 1881 by the Kayapo of the left bank. Since then they have not ventured far beyond the northernmost tip of Bananal Island with their settlements. Their farthest excursions go below S. Maria to the rapids of Joncon (i.e., it is at an end).

439 They perform important services for the traffic on the river by felling wood for the steamers. As payment they receive axes and knives, which they on their part trade to other tribes, such as the [197] Yavahẽ and Tapirapé. Understandably, when steamboat transportation was established, care was taken from the first to stay on good terms with the savages. The merit for introducing this excellent relationship and maintaining it for 20 years belongs to the courageous commander of the steamer, Sebastião de Freitas, who served so well in exploring the Araguaia. It is thanks to his unselfish, kind work that perhaps /8/ nowhere else in Brazil are the relations between the native population and the settlers so good as here.

To be sure, for the Karayahi the contact with "civilization" [184] has not been without consequences. In comparison with the independent Šambioa, a certain lack of order and cleanliness in their villages and less care and taste in their artifacts are noticeable. On the other hand, a wealth of most interesting ethnological ob- [126] jects are still present among them. The most important pieces in the collection were acquired from them.

311 Their material position cannot be described as especially favorable. The lower riverbanks of their region are so exposed to floods that they can practice agriculture only to a limited extent. They [648] venture onto the higher left bank only temporarily, out of fear of their worst enemies, the Akuã and Kayapo.

13 [101] [361] [224] The third large Karaya horde is that of the Šambioa, about whom Castelnau brought back the first more detailed reports. They possess four rather large villages between the Pau d'arco rapids and the great Cachoeira de S. Miguel. Their hunting expeditions, however, extend beyond the Cachoeira grande, in former times up to the region of the Apinagẽs, near the present São Vincente, from [172] where increasing settlement has scared them away. The rock sculptures of the so-called Martirios Island between the Carreira

/15 cont./

226 Smaller fish are caught in weir baskets (adžuriă), larger ones in stockades or peculiar traps made out of vines (deaurärŏ) which do not know from personal observation.

433 Hunting, in contrast to fishing, plays a much lesser role than those who view all Indians as purely hunting peoples without 224 further ado are inclined to believe. Larger, huntable game is 262 quite sparingly represented in tropical South America and, in view of the lack of firearms, difficult to obtain. In addition, superstition often forbids eating the meat of precisely the largest and most common species. Thus, the Karaya scorn the tapir. Their principal booty is the monkeys common in all the forest along the shore, wild pigs, small rodents such as agoutis and pacas, and furthermore the small camprehe. In the lagoons and marshes of the patanaes the musk duck (Anas moschas) present in large numbers provides excellent food for them.

241 Agriculture. The great distance of the plantings from the [262] villages prevented a visit to them. Judging by the wealth of vegetable foods among the Šambioa, their agriculture seems to be on a relatively high level. The "savages" have in this respect outdone their civilized neighbors by far. In general, [177] iron agricultural implements have already supplanted the original ones.

The most important cultivated plant is manioc, of which both the more nourishing poisonous species (M. brava) and the less productive, but immediately edible aipim (M. mansa) are grown. The freshly cleared, dry forest soil of the higher banks is especially suitable for this kind of cultivation.

[273] Next, maize comes into consideration as a grain product, which is used less in substance than for the production of fermented beverages.

Sugar cane flourishes on the lower shore-land. During the dry season one sees the seedlings planted on the sandbanks [249] everywhere for the next season. Special devices for pressing out the juice are not in use.

Of the legumes there is found among the Šambioa small brown beans (Dolichos chinensis), as well as peas (komonara) imported from Pará.

/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/241 cont./

136 yields. The country is also relatively poor in useful animals, and [224] almost all of the few animal species that can be hunted are not [262] eaten by the Indians, with the exception, to be sure, of the wild pig. The birds are very numerous; with the exception of the [223] mutum, however, the Indians do not seem to hunt any other bird. Thus, the water must supply the principal food. The river is extremely rich in fish and turtles; everywhere, in shallow places, in the depths, in lakes, but above all in the tributaries, one comes [226] across a quite startling abundance of fish. But even this abundance [262] is not fully exploited, since a few types of fish are not eaten.

A. The Acquisition of Plant Food.

462 The women essentially are responsible for the gathering of wild plants and fruits, while the men engage above all in pro- 222 curing animal food (1). The following come under consideration:

> 1. This division of labor is ancient. In the myth, "How the Karajá acquired manioc," it is said of the father that he would not notice the theft of maize because he only knows fishing (see there /see pp. 302-303/).

the small oitŭ fruits, which are gathered in the forest during the first half of October; the pikĭ fruits (lămă), which ripen during the second half of October; the watermelon (kūblākĕ), which grows on the sandbanks at the place where the banks are connected with the shore. The Indians know exactly those sandbanks on which the melons grow and gather them as early as the end of October when 222 the fruit is not yet quite ripe. Of palm fruits the following are 262 eaten: the seeds of the tucum palm (hālŭ), of the so-called coceiro (āhăndětě), and of the oaguassu palm (haūlēnĭ), the roasted seeds of which are called haūlēnĭdŏ. The fruits of the jatobá tree (kūwă) and of the genipap (bădēnă) are likewise eaten. Another fruit, from which a black dish is prepared, was called ādomō; it is

/246 cont./

222 [237] [237] the wax (tă̆bōlă̆)[1] is stored in large lumps; it constitutes one of their most important gluing and packing mediums and as such is everywhere offered in quantities by the women to passing boats. The chief gathering period of the honey seems to commence in October.

● 224 [221] While the gathering of these foods is bound to specific seasons and requires journeys often weeks long, in order to collect large amounts, the daily animal food is obtained in short expeditions from the villages by means of all kinds of traps.

[233] [246] It should be noted that the hunting of birds and land animals is completely overshadowed by fishing. In general, of course, the land is poor in animals as compared to the water. There is only a little big game to be hunted: red deer (bŏlŏlă̆), roe, tapirs [(k)ōlĭ], monkeys (1), wild pigs (ĭsă̆), and possibly

[237] [242] 1. Howling monkeys are shot only for the bones, which are used for arrow points, lip plugs, and arrows, but not for food.

also /247/ jaguars (ă̆nlŏă̆); smaller animals are more frequent, but very shy and difficult to hunt (agouti, tsŭ̆šŏ̆; capybara, hūă̆, etc.). 223 The choice of birds is likewise not very large. Above all, gallinaceous birds (jacu, bĕdjūă̆; mutum, etc.) and pigeons, as well as ducks (hăă̆kŏlĭnĭ̆, hĕdaulĕ, dōă̆lă̆lă̆) and divers, come into 262 consideration. I was unable to find out whether they eat ostriches, or how they feel about lizards, crocodiles, and boa constrictors, which Königswald reports are eaten. The small choice of game animals is even more restricted by all kinds of so-called food prohibitions. Thus, this person will not eat this animal, and that person that one. Some animals are generally not eaten, though 224 they could furnish a great deal of meat. Hunting only plays a secondary role in the economy of these Indians.

For wild game they set out individually or in company; [222] wild pigs in particular are always hunted in company. It is strange that the chief never goes along on the hunt, though he does engage in fishing. Only large animals are hunted; the young ones are allowed to run away.

[1] [i.e., bee's wax --Analyst]

/247 cont./

224 411 Hunting weapons are bows and arrows, lances, and possibly also clubs for wild pigs. The lance (dõnõlĭ) is used in hunting for jaguars (see under "Weapons" /see p. 192/, Ill. 126). The bunches of feathers are said to confuse the leaping animal, so that the thrust can be made more confidently. The arrows differ according to the type of game; for big game one uses either arrows with a flat or many-sided wooden point, which sometimes has small barbs cut into it (ũõhĭ, about 150 centimeters long), or arrows with flat or rounded bamboo blade points (ũõhĭ, ŭãzã, 224 diũãdã; Ills. 113, 114). Nets and traps are unknown for game hunting. Fish otters are lured with fire and then beaten to death with a wooden stick. Königswald states that in the dry season grassy meadows are set afire so that the game, fleeing in large numbers before the fire, may be easily killed. I often saw such grass fires; my Indians and even the Brazilians liked to set them. When asked the reason, both explained in agreement that the subsequent greenery sprouting anew would attract the game, so that when they passed by there afterwards they would find the game localized on such burned areas and would therefore have easy and certain hunting.

[622] The booty is brought to the village and, if abundant, is cut up by the warriors and distributed among the inhabitants by the chief.

223 411 They likewise go bird hunting with bow and arrow. They use either deadly arrows (mãlõl), the points of which consist of the sharpened end of a cane shaft (Ill. 163), or arrows which merely stun the bird with their thick end, so that the feathers are protected from blood. The thickening at the end consists either of a lump of wax or of the cut root-end of the cane that forms the shaft. Such arrows are called lãlŭĕlĕ (see "Children's Toys"/see pp. 241-244/, Ill. 164).

223 They also have traps for birds (dõhĕdŭ or bŭdõlĕkŭ); ground manioc and maize are used as bait. I saw such a trap near Village 18 of the north horde, about 500 meters away from the houses, /248/ set up on the sandbank (Plate 54, Ill. 2). It consisted of bamboo rods which were placed on top of one another quadrilaterally, so that each square was smaller than the one below it,

/248 cont./

223 until the uppermost one, finally, closed the opening of the little pyramid. Strings ran down along the edges, were fastened to the lowest rods, and crossed at the top on the surface; they barely held the whole construction together. The type of release is clearly shown in the sketch, Ill. 84.

[198] To lure birds and game the Indians use specific calls which differ according to the particular species of animal, as they know how to imitate animal sounds masterfully.

Birds must be plucked on the spot; they may not be brought to the village unplucked ("otherwise the chief will be angry"). While plucking, the fingertips are dipped in wood ashes.

223 204 [538] It is said that there are no magic devices for making the hunt productive; on the other hand, the Indians are fond of telling one another hunting stories, and, in doing so, they like to exaggerate and tell improbable things.

Ill. 84.
Construction of the bird trap.

226 362 Fishing supplies by far the largest portion of the meat food; the subsistence of the Indians is to a large extent based on it.

136 The Araguaya is extremely rich in fish (kǎdōlǎ); still richer, however, are the tributaries, especially the Rio Tapirapé and the many lakes that accompany these rivers on either side.

In the deep water of the lakes and on the high, steep banks, especially where fallen trees lie in the water, live the pirarucú (b'dōlěkě; Sudis gigas), three to four meters long, and the pirarara (dōlě; Phractocephalus discolor), which is equipped with strong bone armor and is up to two meters long. Upon being [533] [825] pulled out of the water, it emits air with strange sounds; the humorous Indian likes to imitate these sounds in his songs. Furthermore, the dogfish (lādǎ), with its powerful teeth, lives here, and above all the worst predatory fish, the piranha. Various

/264 cont./

411 shaft and point do not form a straight line, but rather stand at a slight angle to each other, as can very easily happen, the deviation is removed by a slight bending. Only then is it shot.

On the arrow we distinguish between point and shaft, the latter with the feathering (Ill. 112 a, b). Arrows on which the point and shaft consist of one cane occur only among children (for bird hunting, see "Children's Toys" /see p.241 /); for adults, the point is always set in separately.

The point consists of a wooden rod (ŭhāhūnĭ), which either tapers to a point itself or at its front end bears a point made of a bamboo blade or a small bone.

[224] Arrows with a simple wooden point are used for hunting big game (jaguar, red deer, tapir, monkey). The point is round, flat, or three to four-edged and sometimes has an offset point at the top. Its length is 38-50 centimeters. Sometimes it is painted black (Ill. 113 a-f). A variation of such arrows /265/ has notched wooden points (hädŭbĭrādădă, ādĕdĕ). The notches are either cut on the edges of the three-edged wooden point or on one edge of flat wooden points. The number and arrangement of notches differ greatly (Ill. 113 g-i).

Ehrenreich mentions arrows with an inset, blunt wooden-block point for hunting birds and small animals. I did not see such arrows among the Karajá, but certainly among the Šavajé (see there /see p. 323 /). /Ill. 113 appears here./

/266/ Arrows with bamboo knives set on them (dī(ŭ)ādă) are used for hunting big game, but chiefly as war arrows. Since they break off easily and tear large wounds, they are very dangerous and usually lead to death. The bamboo knife is usually flat, only seldom considerably arched; it is joined to the [531] wooden stem by a fine bast winding. Often the knives are painted with black cross-stripes on the back. Knife and wooden stem usually have approximately the same length (30-40 centimeters); both /Ills. 114-117 appear here/ /267/ together are as long as the cane shaft proper (60-80 centimeters) (Ill. 114 a-c).

[Text Continues on P. 186]

/271 cont./

411 approximately 70 centimeters long, the second approximately 50
285 centimeters long.

Ehrenreich speaks of a second type of club: flat, shovel-like clubs that have a four-sided, prismatic blade with sharp edges and a lancet-shaped point. The handle is plaited all around, and at both ends of the plaiting cotton tassels hang down ("Beiträge," Pl. VI, Ill. 11). He obtained two such clubs from the Šambioá (Berlin 3980), whereas he saw a cruder form among the Karajá. The question is whether this club form belonged to the Karajá
[171] originally. For I came across such forms neither among the Karajá nor among the Šavajé, but certainly among the Kayapó, /272/ among whom broad cutting-clubs seem to be indigenous. It may be that the Šambioá took over this form from the Kayapó. Only a small child's club of the Karajá (Ill. 125) shows a similar type (1),

1. Cf. also, however, the club stick above (Pl. 56, Ill. 3c).

but it comes from the village on the Tapirapé mouth, so that here, too, it is not certain whether an old, now extinct club form has been preserved in this child's toy or whether it is not more likely that there is influence from the Tapirapé or the Kayapó.

411 The lances (dõnõlĭ; Ill. 126) play a minor role. They are a weapon peculiar to the Karajá. Today they are probably used
[224] only as a display weapon for festivities, visits, etc. In former
825 times they were put to use in hunting for jaguars: the bunches of feathers on the tip were supposed to make the animal fearful and uncertain, so that the Indian, at the most auspicious moment, /Ills. 123-126 appear here/ was able to deliver the death blow (according to the statements of the Indians). I never heard that they were ever used in war.

[824] The shaft consists of heavy palm wood (aruera); it is almost always 240-260 centimeters long and about three centimeters thick; only two specimens of my collection are a little over 200 centimeters long.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

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"Monkey."
"What are you going to do with him?"
"Eat him—me like him much." [224]
"How did you catch him?"
"Me shoot him with an arrow."

Continuing our voyage at dawn, we encountered before 609
noon another cluster of Karayá huts on a sand island. Before [361]
we could get to shore, the natives ran out into the water [439]
to meet us, and surrounding our canoes, eagerly offered us balls of black beeswax and pottery in trade for what they supposed we had. It was amusing to see a Karayá couple trying to make a trade with our only woman voyager for a man's gauze undershirt. I could not but think of how the poor savage would appear with only that shirt on. He wanted it, [291] he motioned, to shield himself from the cold at night, and from the flies by day.

We passed the next night at another group of huts on [361] the sand. These Karayá who were very cordial, were expecting us for the news of our approach had preceded us; so they gave us a royal welcome. The *mayor of the city*— [292] the chief of the local horde—appeared arrayed in a complete [292] suit of civilian's clothes, consisting of white linen trousers and vest, black coat and hat. These he wore merely as decorations, not as a covering, for these people consider themselves fully and properly dressed without any such apparel. It was a remarkable sight indeed to us to descry in the gloaming, as we approached the land, what appeared to be a well-dressed representative of advanced civilization entirely alone in a remote, howling wilderness, surrounded by nude and painted savages. He had obtained these garments somewhere from a trading boat. We were escorted in state to a large hut [526] where were assembled all the human inhabitants of the island; and after the reception, we witnessed the wrestling game of which the Karayá are very fond, which will be described fully in future pages.

The same night, as I was sleeping soundly in the open 123
air in my hammock, which was swung between two stakes

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

226 which attains a length of ten feet, occurs very frequently;
[136] also the electric eel, and the thick-bodied pirarára which is encased in an armor of strong, bony plates; the voracious piránha, the jahú, a scaleless fish nearly as large as a man; the pintado, or spotted fish, which reaches a length of six or seven feet; various pacús, besides many other kinds of fish. All of these are suitable for human consumption.
[264] There are certain scaleless fish which are not used by the Karayá. Neither will they eat the dolphin; but they are quite fond of the turtle and its eggs.

During the time of high water when fish are not easily caught in the yellow, earth-charged flood, the Karayá secure their fish from the lagoons along the river, which they make into great, natural traps for the larger fish by cutting off their retreat. This is accomplished by blocking the outlet of the lagoon with a basket-work of poles and heavy climbing
[178] vines. In former times, fish were taken exclusively by means
[437] of the bow and arrow, but the Karayá now use the hook and line, which is obtained in trade from passing canoes. It is for the most part impossible to fish in the Araguaya with a net because the piránha cut it to pieces, and also because of the many large creatures that infest the river.

224 Hunting is not so important an occupation with the Karayá as fishing, hence they are more expert anglers than hunters; nor do they display much skill in the chase. This may appear strange to persons who believe that all Indians
[262] are hunters, par excellence. South America is not so rich in large game as Africa; moreover, some superstition, the taboo, doubtless, prevents the savages from eating the flesh of some species of game which are most numerous. For this reason, the Karayá do not hunt the tapir, which abounds along the Araguaya, though the meat is excellent, being much like beef, yet richer. Deer also, of which there are many varieties, exist in great numbers; yet few, if any, of the savage tribes touch these animals. The Karayá never hunt large game, confining themselves to monkeys, which are abun-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

dant, and to the pecari, the aguti, the musk duck which is found in ponds, and similar small game. 224

Agriculture among the Sambiôa is highly developed—remarkably so, in fact, for a people living in a state of savagery—and is even more advanced in some respects than that of the "civilized" Brazilians living near their territory. A large assortment of vegetable foodstuffs are raised. They now have the same agricultural implements as the "civilized" Brazilians, having relegated to oblivion their rude tools of ancient times, with which they could not till the soil but to a very limited extent, and that only with excessive toil. The high agricultural development reached by these savages is very interesting and important, proving conclusively that the primitive man, far from being incapable of anything but to wander over a wide territory, living from hand to mouth by hunting and fishing, is capable of becoming an agriculturist of no mean order. The plant most extensively cultivated by the Sambiôa is the manioc. They raise both kinds, the "wild" and the "tame." Next to this in importance is corn. But this is used more to make a fermented drink than for food. Sugar-cane is also cultivated on the low, alluvial soil along the river, which is well adapted to this purpose. But the natives have no suitable contrivance for extracting the juice from the cane. Several varieties of small, brown beans, brought from Pará, and which are a staple food among civilized Brazilians, are also raised. So also, the white and violet Brazilian *cará*, a kind of potato. Besides these foodstuffs, which were obtained originally from civilized Brazilians, the Karayá gather from forest and jungle, many kinds of wild fruits and vegetables, which introduce a pleasing change in their aliment. A few such are the cajú, a yellow, olive-shaped plum, which grows on a very large tree; the jábádacába, a plum which grows clinging to the trunks of a tree resembling the elm; the morisy, a large yellow cherry, groves of which may be seen growing on the uplands; mongába, the fruit of a kind of upland rubber tree, which I have elsewhere called a natural baked apple; and

241 [178] [273] [262] [177] 222 262

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

skilfully feathered at the end. The arrowheads are fastened to eighteen-inch foreshafts of hard-wood tipped with bone, fitted in three- to four-foot bamboo shafts and bound in place with the strong cord that the native women spin from wild cotton. The binding is firmly cemented with a kind of resin. Long needle-like arrows tipped with hard-wood are for shooting birds; the sharp bamboo tips curved hollowly are for deer and jaguars, for they permit the wounded animal

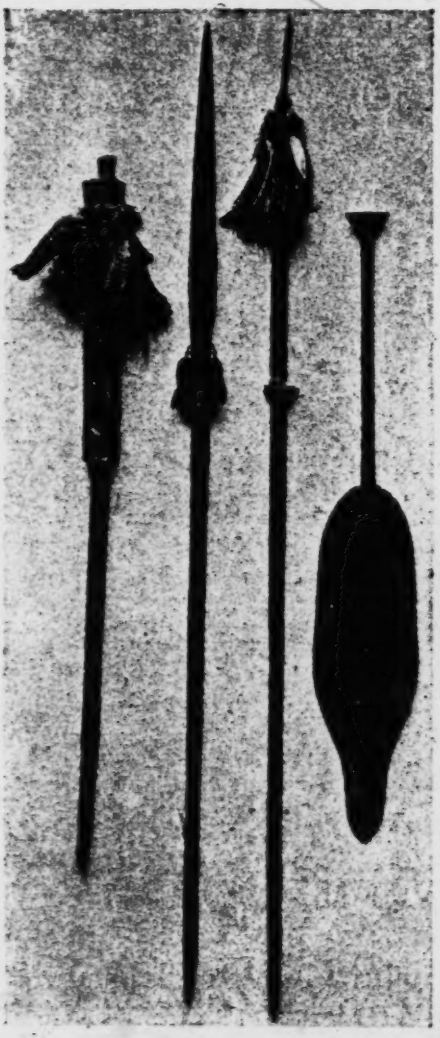

FIG. 98.—Caraja objects (grave-post, two spears, and a paddle)

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

to bleed freely in order that it will weaken before it can travel far. Barbed arrows are used for killing monkeys and shooting fish. The tail of the sting-ray is also used for tipping arrows.

FIG. 99.—Cayapó rattle

Formidable objects are the clubs that the Caraja tribesmen use to kill captives, as well as members of their own tribe who have broken taboo or who are too old to make the periodic migrations. These clubs vaguely resemble a baseball bat, except that they are heavier and a trifle thicker at the end. They are made of hard-wood, the long handle decorated with a beautiful covering of black and white woven canework in designs similar to those of the spears, and the heavy end is stained a sinister red with the juice of the urucú-berry and the blood of its victim.

The Cayapó clubs are of the same heavy wood,